

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. O, you the mankind: *ettaqo* (*let reverentially guard you[z] not to displease*) your[n] Lord; verily The Hour's[w] quake[w] (*is*) a thing great.	يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ١
2. Day you[z] see it[w] distracts[w] [*it*[w]] every suckler-she[y] *amma* (*regarding*) what suckled-she[y]; and *tadha'o* (*she[y] births-/delivers[y]*) every *tha'te*[1] (*possessor of*) *hamlen* (*internal-burden, i.e. pregnancy*) her *hamla* (*hamlen*) and [*you*[s]] see the mankind drunks while not they (*are*) drunks; [and,] but Allah's torment (*is*) severe.	يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ٢
3. And of the mankind who[p] [*he*] disputes in Allah by other than knowledge and *yattabe'o* ([*he*] *closely-follows*) every Satan, *mareeden* (*obdurate/rebellious*).	وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ٣
4. (*Had been*) written on him that it[x] whoever [*he*] allied him[2] then verily he misleads him and divinely-guides him to torment (*of*) the *Sa'eere*[w] (*intensely kindling Fire*)[w].	كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ٤
5. O, you the mankind: *en* (*if*) you[c] were in suspicion of the resurrection, then verily We created you[b] of a *tora'ben* (*crushed sand*); afterward of *nuttfaten*[3] (*sperm-drop*)[w]; Afterwards of *alaqa'ten*[4] (*adherent-suspender-/blood-clot*)[w]; afterwards of *mudh'ghaten* (*flesh-morse*)[w] fashioned-she[y] and other than fashioned-she[y][5]; to [*We*] manifest for you[b] and [*We*] settle in the wombs what [*We*] will, to *aja'len*[6] (*term-limit*) *musamma*[7] (*that which is designated and/or named*); afterwards *nokhrejo* ([*We*] *produce/emerge*) you[b] a baby; afterwards, to reach you[z] your[n] *ashudd*[8] (*prime/full strength*); and of you[b] who[p] *youtawaffa*[9] ([*he*] *is received while dying*) and of you[b] who[p]	يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ

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[1] It must be noted here that there is "**حَمَلُ، بفتح الحاء**" and "**حِملُ، بكسر الحاء**!" The "**حَمَلُ، بفتح**" is that which is carried *internally*, such as an *infant inside the womb*! And "**حِملُ، بكسر الحاء**" *any burden* carried on the head, shoulder, back or by the hands! So "**ذات حَمل**"= a *she-internal-burden-possessor*, i.e. *no exact English equivalent*!

[2] That the Satan

[3] The word "**نطفة**" in the text has at lest *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*! Clearly, and Allah knows best, here "**نطفة**" is the male semen!

[4] The word "**علقة**" = "*adherent-suspender*," = that which *adheres as suspender* or "*clot*" in *both Arabic and English* "**علقة**" or "*adherent-suspender/clot*" could be of *any* thing! But in this case of "*bloody nature*" perhaps it is "*the mass of the zygote*" (the *union of the sperm and an ovum before its cleavage*)!

[5] That is partly it is *fashioned* and partly it is *not fashioned*!

[6] The word "**الأجل**" means term-limit, see **اللسان**!

[7] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

[8] The Arabic word "*ashudah*"="**أشده**" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths!

[9] The word "*youtawaffa*"= "**يُتَوفى**" is a *transitive, present tense, always passively constructed*! Thus, it is different than "**يموت**," a *transitive* verb meaning to die! But in the case of "*youtawaffa*"= "**يُتَوفى**," which *must always* be

youraddo ([*he*] *is to be reverted*) to *ardha'le* (*meanest of the age*), so as not knows [*he*] from after a knowledge a thing; and [*you*[s]] see the land[w] still-/barren[w10]; so *edha* (*when/if*) We descended on it[w] the water it[w] thrills-she[y] and swells-she[y] and it[w] sprouts-she[y] of every delightful category/hue[11].	لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٥﴾
6. *Tha'leka* (*afar-that-it/*)[x] (*is*) because surely Allah, He (*is*) The Right; and verily He quickens the deceased; and verily He over every-thing (*is*) Omnipotent.	ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾
7. And verily The Hour[w] (*is*) *aa'teyaton*[w12] (*approaching-/ comer-she*) no suspicion in it[w]; and that Allah resurrects[13] whom[p] (*are*) in the tombs.	وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ﴿٧﴾
8. And of the mankind who[p] [*he*] disputes in Allah by other than a knowledge and nor a divine-guidance and nor a book illuminator.	وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾
9. *Thani'ettfehe*[14] (*bending-his-side*) to mislead *a'n* (*off*) Allah's path; for him in the world[w] (*is*) an ignominy and [*We*] (*cause*) him taste, The *Qeyamatey's*[w] (*Judgment's*) Day[x] the burning torment.	ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ۖ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ عَذَابَ ٱلْحَرِيقِ ﴿٩﴾
10. *Tha'leka* (*afar-that-it/*)[x] (*is*) by what advance-she[y] your[t] both hands[w]; and verily Allah (*is*) surely not a *dhallamen*[15] (*multitudinal injustice-doer*) for the *abee'de* (*worshippers/ submitters/ slaves*)[16].	ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾
11. And of the mankind who[p] [*he*] worships Allah on a *harfen*[17] (*edge/ conditional-way*); so *en* (*if*) betides him a *khayron*[x18] (*desirable/ worthiness/ goodness*)[x] [*he*] tranquilized by	وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ

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passively constructed, because when death occurs to some one, *that one* gets to be *deprived of life by Allah* or *His agents* (the angels) *on His command*! Thus, his *soul* is *received* by Allah or His agent! That is why the person is *deprived* of life! After death, there is a *reception* of the *soul* or the *body and soul* by *Allah* or *His agent* to the *soul* or the *soul and body* on Allah's command!

10 The word "**هامدة**," like "**همدت النّار**, i.e. "**خمدت ثم طفئت**" = "extinguished!" However, "**همدت الأرض**" = the land *lacked vegetation, did not have beneficial produce*, or it is "*barren*!" See **الراغب**! And *compare* this with "**الأرض خاشعة**!" (S41:39). See **البصائر**!

11 The word "**زَوج**" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زَوج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), and in this particular *Ayah*, (3) *category/hues*, according to *Qur'an commentators* and *some linguists*! See **الألوسي ,القرطبي** and **اللسان**!

12 The reference "arriver, [w]" is clearly to the Hour[w], as the Hour[w] is a *feminine*, thus "arriver[w]!"

13 The word "**بعث**" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, *awaken*, *missioned*, and *prompted*!

14 The expression "*bending his side*" means turning one's side and withdrawing in arrogance!

15 The word "**ظلاّم**" means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*! Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*! Clearly Allah is *exalted and is beyond any need*. So He does not wrong!

16 The word "**عبيد**"="*slaves*, *worshippers*, *submitters*" means *all Allah's creatures of humans or Jinn*! So, if they are *His* "عبيد," then no one else "owns" them, hence they *are all free* from any human bondage!

17 The word "**حرف**"= "*harfen*" has many meanings, among them: (1) *edge*, (2) a *conditional way of having the desirable*, as in this *Ayah*! Thus, once any *undesirable thing happens* to that person than the person *reverts*!

18 The word "**خير**" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "**خير**!"

it[x]; and *en* betided[w] him an essay[w] [*he*] transposed on his face[19]; lost [*he*] the world[w] and the Hereafter[w]. *Tha'leka* (*afar-that-it*)[x] (*is*) the *khusra'ne*[20] (*perdition/waste-/misguidance*) the manifester.	وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْأَـاخِرَةَ ۚ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١١﴾
12. Invokes [*he*] of lesser than/without Allah what not harms him and what not benefits him; *tha'leka* (*afar-that-it/*)[x] (*is*) the misguidance the afar.	يَدْعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٢﴾
13. Invokes [*he*] surely of his harm nearer/closer than his benefit; surely wretched (*is*) the guardian[21] and surely wretched (*is*) the associate.	يَدْعُواْ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۚ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾
14. Verily Allah admits whom[p] believed they[z] and worked the righteous-works[w] they[z] paradises[w]/-gardens[w] run[w] from under it[w] the rivers; verily Allah does what [*He*] wants.	إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾
15. Whoever [*he*] [was] presuming that never succors[22] him Allah in the world[w] and the Hereafter[w] then let extends [*he*] by a cause[23] (*means/medium*) to the sky[w24]; afterwards let cuts [*he*] then let look [*he*]: did assuredly undo his scheme/ill-artifice, what exasperates [*him*][25].	مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْأَـاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ ﴿١٥﴾
16. And like *tha'leka* (*afar-that-it/*)[x] We descended it[x] *Aya'ten*[w] (*Qur'anic statements*) evident-she[y m]; and verily Allah divinely-guides whom[p] [*He/he*] wants.	وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ ﴿١٦﴾
17. Verily who[r] believed they[z] and who[r] *hado*[26] (*who adopted the Jewish "law"/ customs/repented*) and the *ssa'bena*[27] (*followers of Noah/leavers of their people's religion*) and the *Nassara* (*Christians*) and the Magi[28] and who[r] partnered (*deities with Allah*) they[z] verily Allah sunders among them The *Qeyamatey's*[w] (*Judgment's*) Day[x]; verily Allah over everything (*is*) *Sha'heed* (*Witnesser/Testifier*).	إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِـِٔينَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓاْ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾
18. Have not [*you*[s]] seen that Allah kowtows for Him who[p]	أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى

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19 The locution: "إنقلب على وجهه" = "*he transposed on his face*," i.e. he *renounced* and *reverted back to his old ways*!

20 The word "الخسران," *linguistically* in The Qur'an has *various* senses, such as "*waste*" or as in here it means *misguidance/perdition*! See the *Lexicon* attached to this *Translation* for details! Also see البصائر!

21 The word "مولى" could also mean: friend, ally, protector!

22 That is to provide with food and riches him or send rain from the sky for Mohammad (SAWS), as "نصر," according to Qur'an commentators, could mean provision or rain in Arabic!

23 The word "سبب" means a "*mean*," which is in this case a rope of some sort!

24 The "*sky*" here means the *roof*, as the Arabic idiomatic expression says: *whatever roofs you is sky*!

25 That is those who harbor *ill feelings* (ill-artifices) *towards Mohammad* (SAWS), let them hung *themselves by means of a rope to their ceilings and then cut off the rope after they suffocate* and find out if such an action would relieve them of what exasperates them?

26 The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

27 This word "*sabeyeen*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah! But the word also means those who left their religion and adopted another religion! See الراغب

28 The "Magi"= "المجوس," is the plural of the Magus! The Magi are *people who worshipped Fire*! They were in present day Persia and Media (southwest of Iran)!

(*are*) in the Heavens[w] and [in] the Earth[w] and the sun[w] and the moon[x] and the stars[w] and the mountains[x] and the trees[w] and the *dawabbo*[w] (*she-moving-creatures*)[w] and many of the mankind; and many righted on him the torment; and whomever Allah demeans then not for him of a *mukrim*[29] (*hospitality giver and ennobler*); verily Allah does whatever[30] [*He*] wants.	ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ۩ ﴿١٨﴾
19. This [both], twain disputants/antagonists, disputed they[z] in their Lord; so who[r] unbelieved they[z] (*had been*) cut[w] for them garments of a fire[w] *youssabbo* (*to be descended/poured*) from above/atop their heads the *hameemo*[31] (*maximally heated/cooled water*).	۞ هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾
20. (*To be*) melted by it[x] what (*are*) in their bellies and the skins.	يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾
21. And for them (*are*) maces of iron.	وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾
22. Everywhen wanted they[z] to exit from it[w] from an affliction, they[z] (*had been*) returned in it[w]; and (*were told*): let-taste you[z] the burning torment.	كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٢٢﴾
23. Verily Allah admits whom[r] they[z] believed and they[z] worked the righteous-works[w] (*into*) paradises[w]/gardens[w] run[w] from under it[w] the rivers; (*to be*) adorned they[z] in it[w] of gold bracelets and pearls and their *lebaso*[32] (*wear/garments/inner clothing*) in it[w] (*is*) silk.	إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾
24. And (*had been*) divinely-guided they[z] to the good of the say and (*had been*) divinely-guided they[z] to The *Hameed's*[33] (*iteratively praised iteratively praiser*)'s *Sseratte* (*road/way*).	وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓا۟ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾
25. Verily who[r] unbelieved they[z] and they[z] repel *a'n* (*off*) Allah's path and The Mosque The Sacred, which[x] We made it[x] for the mankind *sawa* (*common equality*), the anchorite in it[x] and the *ba'de* (*bedouin/alien*); and whoever wants in it[x] by[34] an *elhaden* (*a profanity/deviation of proper religiosity*) by an injustice [*We*] (*cause*) him (*to*) taste	إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ

[29] The word "*mukrim*"="مكرم," i.e. *bestower of generosity and ennobler*, has *no* English equivalent, see footnote #12.

[30] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "إسم موصول" = "ما" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[31] The word "*hameemo*"="حميم," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameemo*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

[32] See the *Lexicon* attached to this *Translation* for the *various* meanings of this *very important* word, which literally means "*inner clothing*" but *figuratively* much more, including the "*garments*"!

[33] The word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser*!

[34] The "ب" prefixing the word "الحاد," is, and Allah knows best, the "ب التبعيضية," indicating *any* part or degree of "*elhad*!"

of a painful torment.	نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾
26. And *edh* (*when/ since*) *ba'wwana* (*We deservedly ensconced*) for *Ebraheema* (*Abraham*) The House's place; that let-not [*you* [s]] partner (*other deities*) by Me a thing; and let-purge [*you* [s]] My House for the circumambulators, and the standers[35], and the *rukka'ae* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) *as'sojoo'de* (*they who kowtow in the Prayer*).	وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾
27. And let-call/proclaim [*you* [s]] in the mankind by the *Hajje* (*pilgrimage*), *ya'atoka* [x] (*they* [z] *willingly come to you* [g]) [x] *rejalan* (*ambulatorily*) and over every *dha'meren*[36] (*lean/-trim*) *ya'ateena*[w37] (*she-they come*) from every deep ravine.	وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾
28. To witness they [z] benefits for them and mention they [z] Allah's name in days [x] *ma'aloma'ten* (*countables/ numerically known*) over what *razaqa* ([*He*] *gave victuals for sustenance to*) them of brute [w] the *an'aa'me*[w38] (*cattle/ sheep/ goats/ camels*) [w]; so let-eat you [z] from it [w] and *att'emo* (*let-give to: ingest/ feed you* [z]) the miserable the indigent[39].	لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۖ فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾
29. Afterwards let finish they [z] their unkemptness and let[40] fulfill[41] they [z] their vows and *yatta'wwafoa* (*let-repetitively circumambulate they* [z]) by The House The Ancient.	ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴿٢٩﴾
30. *Tha'leka* (*afar-that-it/*) [x] (*is*) and whoever [*he*] glorifies Allah's *huroma'te* (*sacred rites/ rituals by Sharey'ah's rules*), then it [x42] (*is*) *khayron* (*choicer/ superior/ worthier*) for him *enda* (*by munificence of/ by Rule of*) his Lord; and *uhellat* (*had been legitimized/ sanctioned*) for you [b] the *an'aa'me* [w] (*cattle/ sheep/ goats/ and camels*) [w] except what (*is to be*) recited on you [b]; so let-avoid you [z] the *rejsa* [x] (*filth/ anathema*) [x] of the idols and let-avoid you [z] say (*of*) the mendacity.	ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ لَكُمُ ٱلْأَنْعَٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾

[35] The "standers," i.e. those standing for the Prayer! It could stand for "*maintainers*" or "*sustainers*!"

[36] The word "lean/trim" used as the closest for the word "ضامر," as *linguistically* "ضامر" means: "lean, emaciated, skinny" which applies to *anything* that *appears* as the word describes, but especially *animals* and the *humans*! In the context of this *Ayah*: "over every *dha'mer* (*lean/ trim*)," means *riding* over lean/trim, mostly *camels*, as the camel is the most common means of transportation among the Arabian peninsula people at the time of *Ebraheem* (*Abraham*) and for a very long time thereafter! See الراغب, for ضامر!

[37] Some Qur'an commentators say that the word "يأتين" refers to "ضامر," *feminized* verb as "come, [w]" as Allah wants to *laud* and *honor* the camels like He so did with the horses in (*S*100:1), see القرطبي! Clearly the word "يأتين" implies and the reader must infer the intent to be the *camels*! However, what I believe, and Allah knows best, is that the plural for "جَمَل" is "جِمَال" and when there are *many* "جِمَال," then they are *all* called "جمالة"= *plural of the plural* (جمع الجمع), *not* unusual phenomena in Arabic! And the "جمالة" are *normally* what come to the *Hajj*, so the verb for the "جمالة," which is obviously feminine, is "يأتين"="come-*they*, [w]" as so stated in this *Ayah*[w]! Another explanation could be the fact that "ضامر" is *plural* in the *form of the singular*, again *not* unusual phenomena in Arabic! But this is a "*broken*" plural= "جمع تكسير," for which *feminine* verb applies!

[38] The coined word "*brute-animal*" is for the word "بهيمة," as there is *no* English word for "بهيمة!"

[39] The word "فقير" versus the "مسكين see the *Lexicon* attached to this *Translation* for the distinction!

[40] The "لْ" in "ليقضوا و ليوفوا و ليطوّفوا," is "لِ أمر," hence translated as "let!" See إعراب القرآن لـ محمود صافي!

[41] The word "يوفوا" in "ليوفوا," from "الوفاء," = "التمام" meaning *gathering the last component of any obligation to make it a whole*! So, "يوفوا" means *they endeavor and gather the last part of an obligation and fulfill it*!

[42] The locution "*it* [x]" here stands for "هو," as "the matter"= (الشأن) or "the glorification" = (التعظيم) all are *inanimate masculine objects* in Arabic! So the reference to either is a "*it* [x]!"

31. *Hunafa* (*rightly-incliners*)[43] for Allah, other than *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) by Him; and whoever [*he*] partners by Allah, then as that only [*he*] tumbled from the sky [w] then snatch him the birds or nose-dives [by] him the wind[w] in an abyss place.	حُنَفَآءَ لِلَّهِ غَيۡرَ مُشۡرِكِينَ بِهِۦۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخۡطَفُهُ ٱلطَّيۡرُ أَوۡ تَهۡوِي بِهِ ٱلرِّيحُ فِي مَكَانٖ سَحِيقٖ ٣١
32. *Tha'leka* (*afar-that-it/*) [x] (*is*) and whoever [*he*] glorifies Allah's rites [w] then verily it [w] (*is*) of the hearts' *taqwa* (*reverential guarding against Allah's displeasure*).	ذَٰلِكَۖ وَمَن يُعَظِّمۡ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقۡوَى ٱلۡقُلُوبِ ٣٢
33. For you [b] in it [w] benefits to *ajalen*[44] (*term-limit*) *musamma*[45] (*that which is designated and/or named*); after-wards its[w] place (*is*) to The House The Ancient.	لَكُمۡ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٖ مُّسَمّٗى ثُمَّ مَحِلُّهَآ إِلَى ٱلۡبَيۡتِ ٱلۡعَتِيقِ ٣٣
34. And for every an *Ummaten*[w] (*people/community*) [w] We made a rite/rite-place[46] to remember they[z] Allah's name, on what [*He*] provided them of brute [w] the *an'aa'me* [w47] (*cattle/sheep/goats/and camels*) [w]; so your[n] *elaho* (*deity*) (*is*) *elahon* (*deity*) One; so for Him *aslemo*[48] (*let-be Muslims you* [z]) and *bashsher*[49] (*let-tell pleasant tidings* [*you* [s]]) the *mukhbeteena*[50] (*quietly-submitters for their Lord*).	وَلِكُلِّ أُمَّةٖ جَعَلۡنَا مَنسَكٗا لِّيَذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۗ فَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَلَهُۥٓ أَسۡلِمُواْۗ وَبَشِّرِ ٱلۡمُخۡبِتِينَ ٣٤
35. Who [r] if (*had been*) mentioned Allah's name *wa'jelat*[51] (*shuddered and awed*) their hearts; and the *ssa'bereena* (*people of patience*), over what betided them, and the Prayer[w] maintainers and of what *razaqna* (*We provided*) them they[z] expend.	ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ قُلُوبُهُمۡ وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمۡ وَٱلۡمُقِيمِي ٱلصَّلَوٰةِ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣٥
36. And the *budna*[52] (*fleshy-she-camels*) We made it[w] for you[b] of Allah's rites, for you [b] in it [w] *khayron* (*desirables/-worthiness/goodness*); so let-mention you [z] Allah's name over it [w] *sawaffa* (*standing on three/as one of the forelegs is tied*); then *edha* (*when/whereas*) *wajabat* (*fell-dead*) (*on*) its [w] sides[53] then let-eat you [z] from it [w] and *att'emo* (*let-give to: ingest/feed you* [z]) the *qa'ne'a*[54] (*he who asks favor and is satisfied with whatever is given*) and the *mu'atarra* (*he who comes your*	وَٱلۡبُدۡنَ جَعَلۡنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمۡ فِيهَا خَيۡرٞۖ فَٱذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَيۡهَا صَوَآفَّۖ فَإِذَا وَجَبَتۡ جُنُوبُهَا فَكُلُواْ مِنۡهَا وَأَطۡعِمُواْ ٱلۡقَانِعَ وَٱلۡمُعۡتَرَّۚ كَذَٰلِكَ

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[43] The word "**حنفاء**" in this *Ayah* is an *adverbial* construct! See **إعراب القرآن، لمحمود صافي** and **الدر المصون لـ احمد الحلبي**! The "*rightly-inclined*" they *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worships!

[44] The word "**الأجل**" means term-limit, see **اللسان**!

[45] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

[46] The word "**منسكا**" means (1) the rite-place and (2) the rite itself!

[47] Ibid, for the word "**بهيمة**!"

[48] The word "*aslemo*" = "*be Muslims*" means *totally and humbly submit your entire entity and its fate to Allah*!

[49] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشَّر\ يُبَشِّر\مُبَشِّرٌ**!

[50] The word "**المخبتين**"="*mukhbeteen*," is a *plural*, *masculine*, *subjective noun*! The "**المخبتين**"= "**الذين سكنوا و تواضعوا**," see **البصائر**! Hence, *they who quieted submissively*, or "*quieted submitters*," i.e. for their Lord!

[51] The word "**وجلت**" means "*shuddered and awed*" their hearts, see **البصائر**!

[52] The word "**البدن**" means "flesh she-camel!" However, there are others who also include in the "**البدن**" the fleshy male camel and the fleshy cows! But the Prophet (SAWS) said that whoever went for *Friday Prayer* in the *first hour* as if he had given a "**بدنة**" and in the *second hour* as if he had given a "**بقرة**"! So he *distinguished* between the two!

[53] The word "**وجب**"="**مات فسقط**" means *died and fell*! See **اللسان**!

[54] For the name "the *qane'a*"= "**القانع**" and the name "the *mua'ttarr*"= "**المعترّ**" there are so many *contradictory* commentaries as to their *exact* meanings! However, *the sum an essence of it all*, in term of what is *most commonly accepted meanings* are what is stated *parenthetically* above!

way seeking favor but without asking for it); like *tha'leka* (*afar-that-it*/)[x] We subjugated it[w] for you[b]; *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] thank you[z].	سَخَّرۡنَـٰهَا لَكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ﴿٣٦﴾
37. Never reaches Allah its[w] fleshes and nor its[w] bloods; [and,] but reaches Him the *taqwa* (*reverential guarding against Allah's displeasure*) from you[b]; like *tha'leka* (*afar-that-it*/)[x] [*He*] subjugated it[w] for you[b] to *tokabbero*[55] (*to you[z] say: "Allaho akbar"*) Allah on what [*He*] divinely-guided you[b]; and *bashsher*[56] (*let-tell* [*you*[s]] *pleasant tidings*) the benefactors.	لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَـٰكِن يَنَالُهُ ٱلتَّقۡوَىٰ مِنكُمۡ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمۡ لِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡ ۗ وَبَشِّرِ ٱلۡمُحۡسِنِينَ ﴿٣٧﴾
38. Verily Allah defends *a'n*[57] (*on-behalf-of*/ *regarding*) whom[p] believed they[z]; verily Allah loves not every *khawwa'nen* (*recurrent betrayer*), *kafooren*[58] (*iterative unbeliever*/ *ingrate*).	۞ إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓاْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾
39. (*Had been*) permitted for whom[r] (*are being*) mutually fought they[z] because[59] that they[z] (*had been*) wronged; and that Allah over their succor (*is*) surely Omnipotent.	أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمۡ ظُلِمُواْ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصۡرِهِمۡ لَقَدِيرٌ ﴿٣٩﴾
40. Who[r] (*had been*) exited they[z] from their homes[w60] by other than a right, except that they[z] say our Lord (*is*) Allah; and *lawla* (*had it not been for*) Allah's thrust (*of*) the mankind some (*of*) them by some, surely (*would have been*) demolished[w] hermitages[w]/monasteries[w], churches[w], synagogues[w], and mosques[x] being mentioned in it[w] Allah's name multitudinously; and truly assuredly[61] Allah succors whomever [*he*] succors Him; verily Allah (*is*) surely Omnipotent Mighty.	ٱلَّذِينَ أُخۡرِجُواْ مِن دِيَـٰرِهِم بِغَيۡرِ حَقٍّ إِلَّآ أَن يَقُولُواْ رَبُّنَا ٱللَّهُ ۗ وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ بَعۡضَهُم بِبَعۡضٍ لَّهُدِّمَتۡ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَـٰجِدُ يُذۡكَرُ فِيهَا ٱسۡمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾
41. Whom[r] *en* (*if*) We established/empowered[62] them in the Earth[w] *aqamo*[63] (*upped*/ *sustained they[z] the prescribed obligations of*) the Prayer[w] and *aa'taw* (*they[z] accorded and fulfilled the obligations of*) the Zakata[w64] (*prescribed percentage of personal possessions*)[w] and (*would have*) commanded they[z] by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and forbad they[z] *a'n* (*off*) the *munka're*	ٱلَّذِينَ إِن مَّكَّنَّـٰهُمۡ فِى ٱلۡأَرۡضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلۡمَعۡرُوفِ وَنَهَوۡاْ عَنِ ٱلۡمُنكَرِ ۗ وَلِلَّهِ

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[55] The word "*tokabbero*"= "تكبروا" means to say: "الله أكبر," meaning: *Allah is bigger and more encompassing than anything else*! That is why the call for the Prayer starts with: "الله أكبر," as there is *no thing* bigger than to *immediately* attend to the call and forthwith go to meet and worship Allah. And that means *leave aside* whatever is occupying you, unless it is a *matter of life and death* or of *immense loss* of some *thing beyond reason if left unattended*! الله أكبر is *not* same as *Allah is great or more enormous*!

[56] See the *Lexicon* attached to this *Translation* for *bashashara*/ *youbashsharo*/ *mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّرٌ!

[57] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن!

[58] The word "كفور," is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever*/ *ingrate*!

[59] The "ب" in "بأنّهم" is "ب السببية," hence translated as "*because*!' See إعراب القرآن لـ محمود صافي!

[60] The word "*deyar*"= "ديار," is plural of "دار," which means: (1) home, (2) home country, (3) the personal tribe, (4) the region where a certain Law is dominant, (5) the world *versus* The Hereafter, (6) The Hereafter, (7) abode!

[61] The "ل" in "لينصرنّ" is a *juratory* "ل القسم" ="ل" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

[62] The word "مكّن" in "مكّنّا," means "*found*" *or* "*established*!" It also means "*enabled*" or "*empowered*!" Clearly, the English word "established" does not imply or connote the same as "مكّنَ" *per se*!

[63] The word "أقاموا" from قام ="*stood*/ *upheld*/ *sustained*/ *maintained*!" But *linguistically* means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "اقاموا" means they: (1) *upped*/ *sustained*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102)! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!

[64] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

(*rationally/Sharey'ah unacceptable deed/say*); and for Allah (*is*) the matters' consequence[w].	عَٰقِبَةُ ٱلۡأُمُورِ ﴿٤١﴾
42. And *en* (*if*) they[z] deny you[g] so *qad* (*already and affirmatively*) denied[w][65] before them *Nooh's* (*Noah's*)[66] people and *Aad's*[67] and *Thamood's*[68].	وَإِن يُكَذِّبُوكَ فَقَدۡ كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَعَادٞ وَثَمُودُ ﴿٤٢﴾
43. And *Ebraheema's* (*Abraham's*)[69] people and *Lootten's* (*Lot's*)[70] people.	وَقَوۡمُ إِبۡرَٰهِيمَ وَقَوۡمُ لُوطٖ ﴿٤٣﴾
44. And *Madyan's* companions and (*had been*) denied *Mosa* (*Moses*); so I protracted for the unbelievers; afterwards I took them; thus, how (*strong*) [was] [*My*] demur/reproof/spurning[71].	وَأَصۡحَٰبُ مَدۡيَنَۖ وَكُذِّبَ مُوسَىٰۖ فَأَمۡلَيۡتُ لِلۡكَٰفِرِينَ ثُمَّ أَخَذۡتُهُمۡۖ فَكَيۡفَ كَانَ نَكِيرِ ﴿٤٤﴾
45. So how many of a village[w] We perished it[w] while it[w] (*is being*) *dha'lematon*[w][72] (*injustice-doer-she*[y]) so it[w] (*is*) *khaweyaton*[w][73] (*ruinously-empty and its walls had fallen*)[w] over its[w] trellises; and a well[w] idled[w] and a castle *masheed*[74] (*well built and notably high in construct castle pargeted, i.e. plastered, for adornment*).	فَكَأَيِّن مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا وَهِيَ ظَالِمَةٞ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئۡرٖ مُّعَطَّلَةٖ وَقَصۡرٖ مَّشِيدٍ ﴿٤٥﴾
46. Have then not treaded they[z] in the land[w], then (*to*) be for them hearts cerebrate they[z] by it[w]; or ears they[z] listen by it[w], so verily it[w] (*is*) not *ta'ama* (*be-blind*)[75] the *abssa'ro* (*insights/discernments*) [and] but *ta'ama* the hearts that (*are*) in the chests[76].	أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَتَكُونَ لَهُمۡ قُلُوبٞ يَعۡقِلُونَ بِهَآ أَوۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۖ فَإِنَّهَا لَا تَعۡمَى ٱلۡأَبۡصَٰرُ وَلَٰكِن تَعۡمَى ٱلۡقُلُوبُ ٱلَّتِي فِي ٱلصُّدُورِ ﴿٤٦﴾
47. And *yasta'ajelo* (*they*[z] *affirmably hasten*) you[g] by the torment, and never unfulfills Allah His promise, and verily a day *enda* (*by Rule of*) your[t] Lord (*is*) like a thousand [year] of what you[z] count.	وَيَسۡتَعۡجِلُونَكَ بِٱلۡعَذَابِ وَلَن يُخۡلِفَ ٱللَّهُ وَعۡدَهُۥۚ وَإِنَّ يَوۡمًا عِندَ رَبِّكَ كَأَلۡفِ سَنَةٖ مِّمَّا تَعُدُّونَ ﴿٤٧﴾
48. And how many of a village[w] I protracted for it[w] while it[w] (*is*) *dha'lematon*[w] (*injustice-doer-she*[y]); afterwards I took it[w]; and to Me (*is*) the destiny.	وَكَأَيِّن مِّن قَرۡيَةٍ أَمۡلَيۡتُ لَهَا وَهِيَ ظَالِمَةٞ ثُمَّ أَخَذۡتُهَا وَإِلَيَّ ٱلۡمَصِيرُ ﴿٤٨﴾
49. Let-say [*you*[s]]: O, you the mankind, verily only I am for you[b] *natheeron* (*recurrent warner*) manifester.	قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمۡ نَذِيرٞ مُّبِينٞ ﴿٤٩﴾

65 The word "كَذَّبَتْ"= denied[w] is in reference to the "people," which is جمع تكسير= *broken plural* in Arabic; so its reference most often *feminized*, as indicated by the "تْ" in "كَذَّبَتْ!"
66 People of Noah are mentioned in (S7:64).
67 People of *Aad* are mentioned in (S7:66).
68 People of *Thamood* are mentioned in (S 7:76).
69 People of Abraham are mentioned in (S21:55).
70 People of Lot are mentioned in (S 7:82).
71 The speaker's pronoun "ي" in "نَكِيرِ," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي
72 The word "ظَالِم" = "فاعل الظلم" = "the injustice-doer," as "الظُلم" = "injustice!"
73 The word "خاوية" by definition means *empty and in ruin*! See اللسان and الهادي!
74 The word "*mashed*"= "مَشِيْد" means (1) *well built and notably high in construct castle* or (2) a castle *pargeted* (plastered) for adornment! See اللسان!
75 The word "تعمى" is an *intransitive* verb and the English word "blind" is *transitive*! So the word *be* is place *preceding* "blind" to render the desired effect, because the *concept* of "*blind*" is *what is used in the text*!
76 So the real "*blindness*" is the *blindness of the hearts in the chest*! What an interesting *futuristic discovery* to be!

50. So who[r] believed they[z] and worked they[z] the righteous-works[w] for them (*are*): a forgiveness[w] and a *rez'qon*[x] (*provision/victuals for sustenance*) [x]*kareemon*[77] (*bounteous, ennobling and of multiple uses/effects*).	فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٥٠
51. And who[r] endeavored[78] they[z] in Our *Aya'te*[w] (*Qur'anic statements*) (*as*) mutual bafflers; those (*are*) the *Jaheeme's*[79] (*intensely-blazing Fire*[w]) companions.	وَٱلَّذِينَ سَعَوْا۟ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ٥١
52. And not sent We of before you[g] of a messenger and nor a prophet, except if [*he*] longed threw/cast the Satan in his longing[w]; then abrogates Allah what throws the Satan; afterwards Allah *youh'kemo* (*sanctions and not subsequently abrogates*) His *Aya'te*[w] (*Qur'anic statements*); and Allah (*is*) Omniscient *Hakeemon*[80] (*infinite hekmah*[81] *Possessor*).	وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِىٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٥٢
53. To make [*He*] what throws/casts the Satan an essay[w] for whom[r] in their hearts (*is an*) illness[82] and their hearts (*are*) indurate[w83]; and verily the *dha'lemeena*[84] (*injustice-doers*) surely (*are*) in a far conflict.	لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ ٥٣
54. And to know who[r] *oto* (*had been accorded they*[z]) the knowledge verily it[x] (*is*) the right from your[t] Lord; so they[z] believe by it[x]; so *tokhbeto*[85] (*quietly-submit*) for it[x] their hearts and that Allah (*is*) surely divine-guider (*of*) whom[r] believed they[z] to the *Sseratten* (*road/way*) straight.	وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٥٤
55. And cease not who[r] unbelieved they[z] in a dubitancy[w86] of it[x87] until *ta'atee*[w] (*descends/comes upon*)[w] them The Hour[w] suddenly[w]/surprisingly[w] or *ya'ateya* (*comes to*) them a sterile/barren day's torment.	وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ فِى مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ ٥٥
56. The Kingship/Proprietorship then-day (*is*) for Allah; [*He*] rules among them; so who[r] believed they[z] and worked the righteous-works[w] they[z] (*are*) in paradises[w-]	ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ

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[77] The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*! It has *no* exact English equivalent, as explained in length in footnote 28 of the *Introduction*! Summarily: *bounteous, ennobling and of multiple uses/effects*!

[78] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as *in this context*; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى!" and when it is in the sense of "work" then it is made transitive by "الام!" See اللسان, and الصائر!

[79] The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See الراغب!

[80] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[81] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[82] The word "*illness*" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

[83] The word "قلوب" = "hearts" is a "جمع تكسير" ="broken plural." And the word " قاسية، أو قسية، كماقال البعض، و هذا أبلغ، ولكن ليس هذا موضوعنا هنا" and "قاسية" is an *objective noun* referring to the "hearts," so it must be *feminized* as a "*broken plural*." Hence: "hard[w]" as above stated!

[84] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[85] The word "خبت" in "تخبت" meaning: *quiet and submit*! As the "المخبتين"= "الذين سكنوا و تواضعوا," see البصائر! Hence, "تخبت" means: *quiet and submit* [*it*], i.e. for their Lord!

[86] The word "مرية" *strictly linguistically speaking*, is "الشك و الجدال!" See اللسان، و الهادي، و التاج! Although some scholars, say it is "التردد في الشئ," which is the *result* of the "مرية" and not the "مرية" itself!

[87] The pronoun "هـ" in "منه" refers to *The Qur'an*, a *masculine gender* in Arabic, so its reference is "*it*[x]!'

/gardens[w] (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	فِي جَنَّٰتِ ٱلنَّعِيمِ ﴿٥٦﴾
57. And who[r] unbelieved they[z] and denied they[z] by Our *Aya'te*[w] (*Qur'anic statements*) then those for them (*is*) a humiliative torment.	وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا فَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ﴿٥٧﴾
58. And who[r] they[z] emigrated in Allah's path, after-wards (*had been*) killed they[z] or died they[z] surely assuredly[88] Allah *yarzoqa* (*gives victuals for sustenance*) them a *rez'qan*[x] (*victuals for sustenance*)[x] *hasanan* (*ultimate meritorious deed*); and verily Allah surely He (*is*) *khayro* (*choicer/superior-/worthier*) (*of*) the *ra'zeqeena* (*givers of provision/victuals for sustenance*).	وَٱلَّذِينَ هَاجَرُواْ فِي سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓاْ أَوۡ مَاتُواْ لَيَرۡزُقَنَّهُمُ ٱللَّهُ رِزۡقًا حَسَنٗاۚ وَإِنَّ ٱللَّهَ لَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ﴿٥٨﴾
59. Surely assuredly [*He*] admits them admittance they[z] delight it[x89]; and verily Allah (*is*) surely Omniscient Forbearer.	لَيُدۡخِلَنَّهُم مُّدۡخَلٗا يَرۡضَوۡنَهُۥۗ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٞ ﴿٥٩﴾
60. *Tha'leka* (*afar-that-it/*)[x] (*is*) and who[p] [*he*] retaliated by like what [*he*] (*had been*) retaliated by it[x90] after-wards *bugheya* (*had been excessively transgressed*) on [him] surely assuredly Allah succors him; verily Allah (*is*) surely *Afowwon* (*multitudinous Pardoner*), *Ghafooron* (*iterative Forgiver*).	۞ذَٰلِكَۖ وَمَنۡ عَاقَبَ بِمِثۡلِ مَا عُوقِبَ بِهِۦ ثُمَّ بُغِيَ عَلَيۡهِ لَيَنصُرَنَّهُ ٱللَّهُۚ إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٞ ﴿٦٠﴾
61. *Tha'leka* (*afar-that-it/*)[x] (*is*) because surely Allah transpierces the night in the day and [*He*] transpierces the day in the night; and that Allah (*is*) *Sameeon*[91] (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ وَأَنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٞ ﴿٦١﴾
62. *Tha'leka* (*afar-that-it/*)[x] (*is*) because surely Allah, He (*is*) The Right; and verily what they[z] invoke of lesser than/without Him it[x] (*is*) the falsehood[x]; and verily Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*[x] (*Big beyond comparison/comprehension, Predates all things*).	ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ ﴿٦٢﴾
63. Have not seen [*you*[s]] that Allah descended from the sky[w] water[x] so becomes the land[w] *mukhdharratan*[92] (*she-looking/turning green*); verily Allah (*is*) *Lateefon*[93] (*fine/subtle/gentle/protector*) Proficient.	أَلَمۡ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَتُصۡبِحُ ٱلۡأَرۡضُ مُخۡضَرَّةًۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ ﴿٦٣﴾
64. For Him what (*are*) in the Heavens[w] and [what] (*are*)	لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي

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88 The "ل" in "ليرزقنّ" and in "ليدخلنّ" and in "لينصرنّ" in the following *Ayat* (# 59 &60) is a *juratory*" ل" ="ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*"!

89 The pronoun "هـ" in "يرضونه" refers to "مدخلاً" a *masculine gender*, so its *reference must* be *masculine*, so *it*[x]!

90 Ibid, except here for "عقاب," a masculine gender too!

91 The word "*Sameeon*" here is to *emphasize* His dual capacity for hearing, i.e. *He hears* and *enable others to hear*!

92 The word "*mukhdharrahtan*" meaning *she-looking/turning green*, as the *land is a feminine*, so is its *reference*!

93 The word "رفّيق" = "لطيف," in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both! See البصائر! *Additionally*, when the word: "لطيف," is *ascribed to Allah* it becomes *one* of Allah's most beautiful *attributive* characteristics, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*! I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

in the Earth[w]; and that Allah surely He (*is*) The Rich The *Hameedo*[94] (*multitudinously praised, multitudinous praiser He Himself*).	ٱلۡأَرۡضِۗ وَإِنَّ ٱللَّهَ لَهُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ٦٤
65. Have not seen [*you*[s]] that Allah subjugated for you[b] what (*are*) in the Earth[w]; and the *folka*[x] (*ship/ships*)[x] run in the sea by His command; and [*He*] holds the sky[w] not (*to*) fall[w] over the Earth[w] except by His leave; verily Allah by the mankind (*is*) surely *Ra'oofon*[95] (*iteratively Forbearer/Clement*) surely *Raheemon* (*iterative mercy Giver*).	أَلَمۡ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلۡأَرۡضِ وَٱلۡفُلۡكَ تَجۡرِي فِي ٱلۡبَحۡرِ بِأَمۡرِهِۦ وَيُمۡسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلۡأَرۡضِ إِلَّا بِإِذۡنِهِۦٓۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ ٦٥
66. And He Who quickened you[b]; afterwards [*He*] deadens[96] you[b]; afterwards [*He*] quickens you[b]; verily the mankind (*is*) surely *kafooron* (*iteratively unbeliever/ingrate*)[97].	وَهُوَ ٱلَّذِيٓ أَحۡيَاكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۗ إِنَّ ٱلۡإِنسَٰنَ لَكَفُورٞ ٦٦
67. For every an *Ummaten*[w] (*community/nation*)[w] We made a *mansakan* (*rite-place*) they (*are*) *na'sekoho*[98] (*its*[x] *votaries*); so let-not assuredly mutually altercate you[g] in the matter [*they*[z]]; and let-invite [*you*[s]] to your[t] Lord; verily you[g] surely (*are*) on a divine-guidance straight.	لِّكُلِّ أُمَّةٖ جَعَلۡنَا مَنسَكًا هُمۡ نَاسِكُوهُۖ فَلَا يُنَٰزِعُنَّكَ فِي ٱلۡأَمۡرِۚ وَٱدۡعُ إِلَىٰ رَبِّكَۖ إِنَّكَ لَعَلَىٰ هُدٗى مُّسۡتَقِيمٖ ٦٧
68. And *en* (*if*) they[z] disputed you[g] then let-say [*you*[s]]: Allah (*is*) knowinger by what you[z] work.	وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعۡلَمُ بِمَا تَعۡمَلُونَ ٦٨
69. Allah rules among you[b] The *Qeyamatey's*[w] (*Judgment's*) Day in what you[c] were in it[x] differing you[z].	ٱللَّهُ يَحۡكُمُ بَيۡنَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ٦٩
70. Have not known [*you*[s]] that Allah knows what (*are*) in the Heaven[w] and the Earth[w]; verily *tha'leka* (*afar-that-it/*)[x] (*is*) in a book; verily *tha'leka* (*is*) on Allah easy.	أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ إِنَّ ذَٰلِكَ فِي كِتَٰبٍۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٧٠
71. And worship they[z] of lesser than/without Allah what not *younazzel* ([*He*] *iteratively descend*) by it[x] an authority, and not for them by it[x] a knowledge; and not for the *dha'lemeena*[99] (*injustice-doers*) of *na'sseren* (*iterative succorer*).	وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ سُلۡطَٰنٗا وَمَا لَيۡسَ لَهُم بِهِۦ عِلۡمٞۗ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٖ ٧١
72. And if (*being/to be*) recited on them Our *Aya'te*[w] (*Qur'anic statements*) evidents[w] [*you*[s]] know in the faces (*of*) whom[r] unbelieved they[z] the *munka're* (*rationally/-Sharey'ah unacceptable deed/say*); almost they[z] assault by whom[p] recite they[z] on them Our *Aya'te*[w]; let-say [*you*[s]]: do then *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you[b] by eviler/evilest than *tha'lekum* (*collective-afar-that*)[x] The Fire[w] promised it[w] Allah	وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ تَعۡرِفُ فِي وُجُوهِ ٱلَّذِينَ كَفَرُواْ ٱلۡمُنكَرَۖ يَكَادُونَ يَسۡطُونَ بِٱلَّذِينَ يَتۡلُونَ عَلَيۡهِمۡ ءَايَٰتِنَاۗ قُلۡ أَفَأُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكُمُۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُواْۖ وَبِئۡسَ

[94] The word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinously praised* and (2) *multitudinous praiser*!
[95] The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective*-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!
[96] The word "أمات," in "يُمِيتُكم" is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary*!
[97] The word "كُفُور," is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*!
[98] That is "devotees to it or binders by its precepts!"
[99] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

whom[p] unbelieved they[z]; and wretched (*is*) the destiny.	ٱلۡمَصِيرُ ﴿٧٢﴾
73. O, you the mankind, (*had been*) struck a parable/ example, so *ista'me'ao* (*let-affirmably listen you*[z]) for it[x]; verily whom[r] you[z] invoke of lesser than/without Allah never create they[z] flies and even *en*(*if*) they[z] gathered for it[x]; and if filch them the flies a thing they[z] cannot rescue it [x] from it [x] weakened the seeker and the *mattloo'be*[100] (*that which is being sought after*).	يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسۡتَمِعُواْ لَهُۥٓۚ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ لَن يَخۡلُقُواْ ذُبَابٗا وَلَوِ ٱجۡتَمَعُواْ لَهُۥۖ وَإِن يَسۡلُبۡهُمُ ٱلذُّبَابُ شَيۡـٔٗا لَّا يَسۡتَنقِذُوهُ مِنۡهُۚ ضَعُفَ ٱلطَّالِبُ وَٱلۡمَطۡلُوبُ ﴿٧٣﴾
74. And not appraised they[z] Allah His right appraisement; verily Allah surely (*is*) Omnipotent, Mighty.	مَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦٓۗ إِنَّ ٱللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾
75. Allah *yasstafey*[101] (*[He] superlatively and exclusively selects*) of the angels, messengers and of the mankind; verily Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).	ٱللَّهُ يَصۡطَفِي مِنَ ٱلۡمَلَٰٓئِكَةِ رُسُلٗا وَمِنَ ٱلنَّاسِۚ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٞ ﴿٧٥﴾
76. Knows [*He*] what (*is*) between their hands[w] and what (*is*) behind them; and to Allah (*are to be*) returned the matters.	يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۗ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ﴿٧٦﴾
77. O you who[r] believed they[z]: *erka'o* (*let-you*[z] *markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*), and let-kowtow you[z], and let-worship you[z] your[n] Lord, and let-do you[z] the *khayra*[102] (*desirable/worship/goodness*), *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] prosper you[z].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْۤ وَٱعۡبُدُواْ رَبَّكُمۡ وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ۩ ﴿٧٧﴾
78. And *jahido*[103] (*let-earnestly exert you*[z] *your utmost mental, physical and possessional efforts fighting/striving*) in Allah His right *Jehad* (*earnest exertion of utmost mental, physical and possessional efforts fighting/striving*); He *ejtaba* (*directly and favorably selected*) you[b] and not made [*He*] on you[b] in the religion of a constraint[104]; your [n] father *Ebraheema's* (*Abraham's*) sect[w]/faith[w] he named you[b] the Muslims of before[105]; and in this[x] to be the messenger a	وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ مِّلَّةَ أَبِيكُمۡ إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلۡمُسۡلِمِينَ مِن قَبۡلُ وَفِي هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيۡكُمۡ

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100 The word "*mutloob*"= "**المطلوب**" is an objective singular masculine noun!

101 See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word "**اصطفى**" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**!" In the case of (a) it *could* include *more than a single element*! In the case of (a) "**الأصطفاء**" is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**!" In the case of (b) the subject of "**إصطفاء**!" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

102 The word "**خير**" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "**خير**!"

103 The word "*Jahado*"= "**جاهدوا**,"= you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*, (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

104 The word "**أضيق الضيق**" = "**حرج**," see "**اللسان**," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "**حرج**," that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, "**حرج**" could mean "*sin*!"

105 That is in former Sacred Writs!

witnesser/testifier on you [b]; and be you [z] witnessers-/testifiers on the mankind; so *aqemo*[106] (*let-you*[z] *uphold-/sustain the prescribed obligations of*) the Prayer[w] *aa'to*[x] (*let-you*[z] *accord and fulfill the obligations of*) [x] the *Zakata*[w107] (*prescribed percentage of personal possessions*)[w]; and let-safeguard you[z] by Allah; He (*is*) your[n] Guardian; so *ne'ama* (*most excellent*) (*is*) The Guardian and *ne'ama* (*is*) The *Na'ssero*(*iterative Succorer*).	وَتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِۚ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱعۡتَصِمُواْ بِٱللَّهِ هُوَ مَوۡلَىٰكُمۡۖ فَنِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ ٧٨

106 The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain!
107 See the *Lexicon* attached to this *Translation* for what are exactly the *Zakah* and its *implications*!